in terms of women ceded to them by the Shamatari, that they maintain over their Shamatari allies.

The sex ratio data give a rough idea, then, of the extent of female infanticide and, in addition, reflect the political relationships of the villages to each other in terms of the flow of women. Other demographic data, however, suggest that the practice of female infanticide is even higher than the sex ratios alone indicate. Table 2 gives the stated cause of death of 240 adult individuals. These individuals are related to the living members of the three villages of Monou-tedi, Bisaasi-tedi, and Patanowë-tedi. It is immediately apparent that more men die in warfare than women,[1] implying that the frequency of female infanticide is substantially higher than the 8% suggested by sex ratio data.

There are several ways the Yanomamö remedy their woman shortage. Young bachelors, for example, practice sodomy (bei kë bosi kuwemou, bei kë bosi waumou) with each other. These relationships develop into a 'buddy' system (kawë) and promote ties of friendship that extend into adult life. Some of my informants confidentially told me that particular young men had been known to copulate with dogs in estrus, but this was regarded with contempt by all who knew about it. Homosexuality, however, was not considered despicable, but it was thought to be infantile. Most of the

[TEXT CONTINUED ON PAGE 61?]

[1] Twenty-two per cent (31/138) of all male deaths were due to warfare, while only 6% (6/102) of female deaths were due to this cause.

838 unmarried young men in Bisaasi-tedi were having homosexual
843 relationships with each other, but no stigma was attached to this behavior. In fact, most of these bachelors joked about it and simulated copulation with each other in public. The men involved in these affairs, however, were hardly more than teenagers; I have no cases of adult men satisfying their
836 sexual needs by homosexuality. By the time a young man is
837 20 to 25 years old, his sexual interests focus on women, and he is constantly attempting to establish liaisons with women,
[564] whether or not they have husbands. In some respects, a man's
[627] status depends on his ability to successfully carry on
[578] clandestine affairs which, when discovered, force him into
[41] club-fights. The number of scars he has on his scalp is a
[554] measure of his sexual prowess.

573 Rarely, a man will permit his brother to have sexual
835 relations with his wife. In the village of Mõmaribõwei-tedi
732 there is an achodroplastic dwarf, Yoyosiwë. Being 'ugly' (wanidiwë), he can not find a wife. One of his normal brothers permits him sexual access to his own wife. In general, however, men are jealous of their adult brothers
595 and do not permit such affairs. Occasionally, if a man has
593 several wives, the wives themselves may put pressure on the husband to give one of them to the man's younger brother; co-wives, too, are capable of being jealous of each other and often resent having to share food, particularly meat. Several young men in Bisaasi-tedi have obtained their wives from older brothers because the latter could not keep peace